THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT; AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

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THE PROPHET'S DEATH.

(Deseret Evening News, December 8, 1875.)

The following, from the Chicago *Times*, which is in the main correct as concerning the tragedy which is the burden of the article, will be purused with much interest by our readers, coming as it does from a disinterested source:—

Some three months since *The Times* published a history of the Mormon church, from its inception, in New York, to the expulsion of the Saints from Missouri, and their subsequent settlement in Illinois. As the particulars of the discovery of the golden tablets in the hill Cumorah, the translation of their hieroglyphics into the Book of Mormon by means of the Urim and Thummim, the propagation of the faith, and the graphic details of the Missouri war, resulting in the capture and ultimate escape of Joseph Smith, the prophet, by bribing his guards, were obtained from the only parties now living who are competent to give reliable information regarding these interesting events, the article attracted much attention, and was of historic value. Another and a more tragic chapter in the eventful life of this strange man remains to be written, and *The Times* is in possession of the facts that enable it to complete the task.

Half a century ago there lived in New York, in the vicinity of Palmyra, where Joseph Smith first became known to fame, a young man named B. W. Richmond, who afterward studied medicine and acquired the title of doctor. He formed Joseph's acquaintance there, and was familiar with the circumstances attending his self-announcement as a prophet. In later years he saw him in Ohio, and observed his course with interest. Still later he met him in Nauvoo, and was an accidental witness of the scenes incident to, and consequent upon, his tragic death at the hands of an Illinois mob. Ten years afterward, partly in compliance with a request of the prophet, made just prior to his assassination, he wrote a full account of the affair, intending to publish it in book form. Various causes combined to delay the publication, and in 1864, twenty years after the occurrence of the events which he had committed to

writing, Dr. Richmond died, leaving the manuscript in the hands of his widow, Mrs. Lucinda Richmond, now residing in McGregor, Iowa, by whom it has been carefully treasured until the present time. This manuscript is not only as interesting as a novel and as thrilling as any tragedy, but it is a reliable chronicle of one of the most singular and startling events in the history of the nation, and contains a large amount of information never before given to the public.

Dr. Richmond was not a believer in Mormonism, and would as soon have chosen the devil for his spiritual guide as Joseph Smith, and yet his humanity led him into sympathy with him in many of his acts, and his acquaintance and facilities enabled him to judge him from a standpoint entirely different from that occupied by other historians. His prejudices may have led him into errors, and innocent parties may rest under undeserved censure or imputations, but of this the reader must judge for himself. *The Times* purposes setting forth, in brief, the most striking features of this exciting narrative, quoting the exact language of the writer only when it serves to make the description more forcible. To a proper understanding of the matter, a knowledge of the character of the prophet, as well as of the situation in Nauvoo in 1844, is essential.

That the common masses that composed the Mormon church regarded Smith as a prophet there is little doubt. The leaders and wise heads could not have looked upon his inspiration as very deep, but they knew full well that their machinery—the mode of their manifesting the belief they held—was well calculated to succeed. That Smith could have regarded himself as inspired, in the usual sense of the term, is more than doubtful; that success had implanted in his mind—which was intuitive rather than logical—the belief that he was born for some great end, is certain; that his death, in its way and manner, has done much to stamp him as a martyr among his friends, is equally true.

The causes which led to the assassination of the Smiths were various. The Mormons, after their expulsion from Missouri, were looked upon by the people of Illinois as an outraged and persecuted people, and were received with open arms to such shelter as they could afford them without inquiry as to what the consequences might be of receiving into their midst a people who differed so widely from them in religious belief. The sagacious Mormon leaders had adroitly selected a site for a city in Hancock county, on the Mississippi river, and from the sad wreck of their Missouri expulsion had commenced, with almost incredible energy, the construction of all sorts of buildings, from the stately brick edifice to the humble slab hut—anything that would give shelter to their suffering people. The site bore the name of Commerce, and lay in a horse-shoe bend of the Mississippi, that noble stream making almost a circuit around the cape. From the point two miles back the land was low, and then rose into a bluff of considerable height, extending from river to river. The central and most prominent point of the bluff was selected as a site for the temple, where it would command a view of almost every house in the city.

Those who could purchased farms of the old settlers in the vicinity in all directions, and the city and colony increased with such rapidity that in a few months the older residents found, instead of a few persecuted strangers, thousands of persons in their midst who professed a new religion, and whose avarice had been increased by outrage, poverty and disappointment. They now became anxious to sell, at fair prices, and the Saints were as anxious to buy at as low prices as possible. This competition in interest resulted in frequent personal quarrels. The farmers endeavored to prevent supplies of food from reaching the city, and the Saints reciprocated by endeavoring to control the grain market in that region, and to force the farmers to sell at the lowest price.

The masses of the Mormons in and about Nauvoo—the name of the new city—were sober and industrious; but horse thieves from all parts of the country flocked thither and plied their profession on the credit of the Saints. In numerous instances cattle were shot by the political and religious enemies

of the Saints, and the slaughter was charged to their account.

Meanwhile, newly-converted Saints flocked in from all quarters, and at the end of the first year of the settlement they had done much to repair their losses in Missouri. The legislature incorporated the city, the people were organized into a military force called the Nauvoo Legion, and Joseph Smith was not only prophet of the Lord and preacher to the Saints, but brigadier general and commander of the legion. He now felt his position more secure than formerly, and the leaders adopted every measure, political or pecuniary, that would be likely to give them control of their destiny. With a design to draw from the legislature such acts as would benefit them in their isolated position, they soon began to make their votes felt in the local and state elections, and W. W. Phelps, one of their chief men, became a local judge in the courts of the country. They voted *en masse* with one or the other party, and twice turned the state election in favor of the democracy by casting a solid vote in favor of its gubernatorial candidate. This enraged the opposition, and, under the circumstances, it was easy to elicit the hatred of the opposing religious sects. This was done the more effectually as some of the imprudent Saints claimed that they were not only going to possess Hancock Co., but God was, in their opinion, going to assign to them dominion over the whole earth, and the Gentiles must lick the dust. Their leader was regarded as endowed with the Holy Ghost, and his sword was given him that he might extend and defend his dominions. No other sect could draw such crowds to its solemn feasts and baptismal gatherings, and the hatred of other denominations was kindled to a flame. Several papers advocated the necessity of driving the Mormons in a body beyond the Rocky Mountains, and the feeling became so great that candidates for the presidency were interrogated as to their view.

Smith even perpetrated the folly of addressing a letter to Henry Clay (written by Phelps), demanding his policy providing he should be elected. The Sage of Ashland replied in vague and general terms, as not to answer seemed unsafe, as the Mormons were supposed to hold the balance of power in the State, and thus a fictitious political consequence attached to their vote. The letter was unsatisfactory, and Joseph Smith was at once proclaimed a candidate for the presidency, with Sidney Rigdon on the ticket for vice-president. That Joseph Smith, who claimed to be anointed with heavenly wisdom, and therefore might have inquired of the Lord by Urim and Thummim—the prophetic stones found at the hill Cumorah—and received answer by a "thus saith the Lord," should seek information like ordinary mortals, through the medium of correspondence, seemed to indicate not only a lack of courtesy, but a want of confidence in the inspiration with which he claimed to be endowed. He replied to Clay in a caustic and bitter letter—also written by Phelps—which was widely published in the democratic papers, and besides raising a general laugh, served to irritate a powerful party against the whole sect.

Another cause of hatred was the circulation of a large number of the worthless bills of the old Kirtland bank, an institution established in Ohio some ten years previous, by Joseph Smith, and which, having failed to receive a charter, went to pieces. Some speculator or enemy put quantities of them in circulation around Nauvoo, and their worthless character raised a hue and cry against the honesty of the Saints. Smith warned the people, in a notice in *The Nauvoo Neighbor*, against receiving the bills, as they were worthless, and claimed that they had never been circulated by him, but had been stolen from the vault by a mob that broke into the bank.

To the above-mentioned causes may also be added the apostasy, from the Saints, of Gen. John C. Bennett. This strange compound of folly and depravity had passed through a checkered business career in the east, and was at one time in Erie, Pa., carrying on the manufacture and sale of "compound tomato pills," which he claimed to be highly efficacious in removing "humors in the blood" and "obstructions of the liver,"

and the rival of calomel generally. Not finding his pill business sufficiently lucrative, through various revolutions, the doctor found himself among the Mormons, in Nauvoo. Having considerable knowledge of mankind, and a good deal more of "the way a thing was to be done," he soon rendered himself very useful to the prophet by bringing to bear on the legislature influences that resulted in the incorporation of the city and the organization of the legion. In return, he was made mayor of the city, major general of the legion, and quartermaster general of the State. Joseph Smith received repeated "revelations" concerning Bennett and the assistance he was rendering the church, the Lord always adding, by way of prudent precaution against backsliding, "If my servant John continues faithful," then "thus saith the Lord." Rumors having gone abroad to the discredit of the church, that Joseph Smith taught stealing as a duty, on Nov. 9, 1841, the prophet personally appeared before Mayor Bennett and made oath that "he has never, directly or indirectly, encouraged the purloining of property, or taught the doctrine of stealing, and that all such unlawful acts and vile practices will receive his unqualified disapproval." This singular document is signed, "Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints."

As the Lord, who inspired the prophet, evidently supposed, His "servant John" did not remain faithful, but went out in a most woeful apostacy, and a furious quarrel ensued that deepened the current of existing hatred towards the Saints. At the same time there dwelt among the Saints, and much of the time at Nauvoo, six or eight persons who were determined to bring to an end the career of that singular man, Joseph Smith, and his brother Hyrum. There were two brothers named Higbee, from Cincinnati, worthless and reckless fellows; two brothers named Foster, Englishmen by birth, who had come among the Saints and grown rich by speculation, and two other brothers named Wilson and William Law, Canadian refugees, who had engaged in the revolutionary movement under McKenzie, and on the failure of that enterprise had fled to the States, and floated around in the west with the mere wreck of a large fortune which they had left in Canada. William Law had made himself so popular with the Saints that at a conference held to provide against the possibility of the church being left without a prophet, he had been set apart, with several others, to succeed in the leadership, provided Joseph or Hyrum should die, or be assassinated, which they constantly feared. While still in the confidence of the church, he was, it is claimed, plotting for the abduction and assassination of Joseph. During the time of a great scarcity he had charge of a flouring mill, and ran the prices of breadstuffs up to oppressive figures. Against this speculation on the necessities of the poor, Joseph interposed, so far as his position would allow, and this only added to the current of ill-will already setting in strongly between them. Joined to these six men was another of more desperate make than any of them, named Jackson. He had led a wandering life, and at last came to Nauvoo, and for a time demeaned himself so as to gain the confidence of many, and to be on intimate terms with the prophet. Joseph Smith was not a suspicious man, but took a stranger for what he professed to be, although he had been betrayed again and again by almost every leading man in the church, who had, at one time and another, sought to use him and the church for their own private ends. Jackson was at length suspected of counterfeiting, and had laid his plans to obtain dies with which to manufacture notes of several popular banks. Meanwhile he had made proposals of marriage to the daughter of Hyrum Smith, and had been rejected and informed by her father that he was a wicked, unprincipled man, whom his daughter should never marry. Miss Smith was a lovely and accomplished girl, intellectual and well educated, and eventually married a respectable young merchant in the city. This and his rebuff enraged the ferocious vagabond so much that he threatened to

abduct her and swore vengeance against her father. Jackson was a very tall, dark-skinned, black-eyed man, a dare-devil at heart and a bankrupt in character, and scrupled at no means to compass the destruction of both father and daughter.

With all these men the prophet came to be on bad terms, and the result was that they purchased a press and started an anti-Mormon paper called *The Expositor*, the first number of which contained a violent assault on Joseph, calculated to excite mob violence against him and the city of the Saints. The city council was convened in view of the danger, and after consulting legal authority, declared the paper a nuisance. Accordingly the mayor issued an order for its abatement. To have arrested the publishers for libel would not have averted the danger of a mob, and to have arrested them at all would have been likely to provoke violence. The sitting of the council was long and trying, and the debates and statements of persons under oath showed clearly the painful apprehensions of all concerned. The horrors of Missouri were fresh in memory. The Fosters and their accomplices had been expelled from the church, and one of them had proven guilty of abuse to females and reprimanded by Smith. The evidence that the whole six had been engaged in bogus money-making was deemed conclusive. Wilson Law had seduced an orphan girl and been exposed. William Law had offered Jackson $500 to kill the prophet, and Jackson had been proved a murderer before the city council, and had threatened the lives of the Smith's. In compliance with the order of the mayor, Mr. Green, city marshal, with about a dozen men, went to the office of *The Expositor*, removed the press, pied the type in the street, destroyed the issue of the paper and a number of objectional handbills, without noise or confusion, and returned the order to the mayor, with an indorsement setting forth their acts. A full account of the affair was given to the public through the columns of *The Nauvoo Neighbor*, the Mormon paper.

Dr. Richmond, in his narrative, says: "I have all these papers before me, and no one can fail to perceive that they believed that course to be the only one that could save the city from bloodshed and murder. They did what they believed to be legal, under their charter, and claimed the right to be tried within their city limits, repudiating the jurisdiction of the courts of the county."

The Highees, Laws, and Fosters fled into the country and published the outrage to the world, grossly exaggerated, alleging that a mob of a thousand men had assembled, with yells and threats of death to all who hindered them, and had demolished the press, destroyed the building, and burned other property in the city belonging to the Fosters. On the other hand, at an investigation subsequently held, Dr. J. R. Wakefield, of New York, testified that the march to the office of the newspaper was "as orderly and solemn as the Dead March in 'Saul;'" that no violence was used toward anyone, and nothing but the press was disturbed.

While the discussion was going on concerning the destruction of the press, each party had sent a message to Gov. Ford with a statement of the case. Smith, a justice of the peace at Carthage, the county seat of Hancock county, had issued warrants for the arrest of the press destroyers on a charge of riot. Some of them escaped through a writ of *habeas corpus* obtained from the municipal court of Nauvoo, and subsequently refused to be arrested for the same offense. *The Warsaw Signal*, of June 19, 1844, contained a mobocratic appeal to arms, declaring that Nauvoo had been declared under martial law by the prophet; that every able-bodied man in Warsaw was under arms; that an insulted and injured people were determined to redress their wrongs; that troops were promised from Missouri and Iowa, and 300 men were ready in Rushville; that the delegates sent to the governor had not yet returned, and if they failed to secure his interference, a day would be set forthwith for a general rally as a posse, to assist the officers of justice; that muskets had been received from Quincy, and men

and arms were promised from St. Louis; that they were too weak in Hancock county to effect their object, and calling on everybody to come to their aid. "You will be doing your God and your country a service in aiding us to rid earth of a most heaven-daring wretch," said the incendiary sheet. Thus it will be seen that war was virtually declared, and death to the Mormons proclaimed before Gov. Ford arrived at Carthage, on June 21. On learning of the military preparations, Joseph Smith ordered the legion under arms, and in a speech declared the city under martial law. On this declaration was subsequently based the charge of high treason, on which he was arrested. In this same speech Joseph declared that God had set up His standard on the earth, and the powers of the earth would bow before it. Nevertheless the moment the governor arrived the Mormon troops disbanded and matters were left to take their own course. The governor at first issued a proclamation declaring that both sides should be fairly heard. Afterward he issued another directed to the mayor and council of Nauvoo, in which he argued the case at length and decided every point against the Saints. He declared they had violated the constitution in interfering with the freedom of the press, in seizing property unlawfully, in usurping the power of a court in deciding that the press was a nuisance, etc.

After disbanding his troops, Joseph fled to Iowa, where he remained until he received the governor's letter, and then returned. Both Joseph and Hyrum were afraid of assassination, as their lives had frequently been threatened, and appealed to the governor for a guard, but their request was denied. Accordingly they started for Carthage alone, to surrender themselves. When about four miles out, they met Capt. Dunn, with an order for the state arms in the possession of the Saints, and faced about and returned with him to the city. It was at this juncture that Dr. Richmond reached the city. He says: "I was traveling in the west, and reached Nauvoo, June 24, and, with friends, went to the Nauvoo House, kept by Joseph Smith. As I entered the hall I saw a large, welldressed individual seated on a trunk at the further end of the hall, who was pointed out to me as Joseph Smith, the prophet. He was over six feet tall, of heavy build, with broad shoulders, light hair and complexion, light blue eyes, a long nose, a retreating forehead, large brain, and short neck. It was the first time I had ever seen him, and the impression was a mingled one. He was easy in his manners, and seemed sure of an acquittal if he could get a fair hearing. Presently he mounted a beautiful chesnut horse, and with his brother and others rode up Main Street to Masonic hall, where the state arms were delivered up. Hyrum Smith was even taller than the prophet, slim built, with light hair and blue eyes, and impressed me as being a quiet well-disposed man. He was talking with a friend and said he knew they were in danger, but they were in the hands of a just God, and He would do all things right. He seemed deeply impressed with the right of their position, and declared his belief that the leaders of the movement fully intended to destroy their lives. The prophet was quietly talking while the arms were being thrown into the wagon. He told Capt. Dunn that 'his boys would do nothing wrong, they were good boys,' and as he turned his horse towards Carthage, he waved his hand to his friends and said: "You are good boys; farewell, if I never see you again."

It was midnight when the Smiths reached Carthage and surrendered to the authorities.

[TO BE CONTINUED.]

Religion needs to be aided and steadied by culture and science.

The shorter the time, the busier—the nearer the grave, the busier; as a stone, descending the hill, rolls with increasing speed, till, taking its last bound, it plunges into the lake, and sinks into its placid bosom.

MEN WANTED.

No one who reads the periodicals of the present day can have failed to notice some of the many articles that have been published about women.

While a few of those articles commend her virtues, by far the greater number of them aim to point out and ridicule her inconsistencies. We know that women, as a class, are far from being perfect, but we can not believe that all of the evils that curse the world are attributable to them. There is another class of beings who style themselves "Lords of Creation," of which we would say a few words.

The world contains very many masculines, yet it is perishing for want of men. Barbarism makes males tyrants; chivalry makes them gentlemen; Christianity makes them men. Men are wanted! Not masculine personifications of empty-headed aristocracy; not kid-gloved, cigar sporting dandies; not brainless, street lounging, gaping idiots; not vain, boasting egotists, but men; noble-souled, high-minded men; men who are ever ready to aim death blows at evil and battle for the right. Such men are wanted. Not males who dissipate their lives and squander their earnings in pleasures that leave behind them nothing but the fragments of shattered capacities and the wreck of hopes.

In God's universe there is no room for such. They tend but to debase and corrupt the morals of the community in which they live. By deceitful flatteries they lead the innocent and unsuspecting to eternal ruin. Not wanted — not wanted — there is no room for them. It is because of them that life is so full of impending perils, so burdened with crushing responsibilities.

The one great need of the world is true men, men of courage, men of fortitude, men of integrity; men who can resist temptation; men who regard nobleness of intellect and purity of character rather than beauty of face and adornment of person; men whose influence tends to lead all about them in the ways of wisdom, truth and virtue. Such men are wanted; wanted wherever the stern realities of life are to be met and battled with; wanted in the sacred precincts of home as a shield against the evil influence which may come; wanted wherever there are mothers, wives and sisters to be upheld, supported and encouraged in their mission of love; wanted wherever youth is being led captive by the vices and errors of the present age.—*Inez Icely.*—***Ex.***

BENEFITS OF CO-OPERATION.—We are asked what can farmers accomplish by co-operation? We answer that they can, as organized clubs, ascertain what implements each member needs, and can afford to send to the manufacturer and buy them at first cost, saving the heavy percentage now paid to middlemen. They can, by a moderate monthly contribution, soon raise the means to build a shop for stocking plows, repairing wagons, and, ultimately, for the manufacture of the implements they need. They can manage their district schools and roads, procure the best works on agriculture, establish libraries, improve their minds as well as their lands, and make their influence felt in legislative halls, and become the controling power in politics and commerce. With a majority of votes and enlightened views of free government and their own right under it, what is to hinder them from becoming the power in the land, provided they act in concert, as the various rings which oppress them do. Are not these aims high enough to stimulate their ambition and nerve them with resolution to attain them? Have they not been the world's drudges long enough to have learned their wrongs and the means of redress? If they prefer to prolong their servitude, they are in a fair way to realize that wish; if they do not, it is time they were taking active steps to enforce their rights and establish their independence. To do this without unity of purpose and concert of action, is simply impossible.—*Golden Hour.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JANUARY 10, 1876.

PRESIDENT GRANT'S MESSAGE.

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We care not so much about the *past*, seeing we have a BRIGHT FUTURE before us. Truth in order to be known must be revealed; salvation in order to be obtained must be sought after. To secure happiness at the least sacrifice is true philosophy; to seek for knowledge from an infallible source manifests true wisdom. History repeats itself, is a common saying. Our present experience is very similar to that of the fathers. In olden time men were slow to receive new ideas—swift to render unfavorable judgment upon the faith and works of their fellow-man. Many persons think it a sacrifice of conservative dignity to forego old opinions and adopt new ones. It is said that some professional men never change their views after they are fifty years old. Ancient prestige is a great drawback to man's progression. The politician and theologian are much alike in this respect. The scientific world are in advance of others, for with their facilities to acquire knowledge, they are wisely ambitious to discover hidden facts.

But if no man had ever changed old ideas for new ones, where would the world have been to-day? The Gospel supersedes the law of Moses. Christianity has no affinity with paganism. As the sun is above the earth, so is truth above error. Two *wrongs*, has never produced one *right*, but one *right* has often removed many *wrongs*. It were unwise in any man to set bounds to the intellect—or to attempt to manacle thought—to endeavor to imprison the human mind. Liberty of conscience is the birthright of all men. What do the world of mankind not owe to such men as Galileo, Columbus, Luther, Milton, Washington, Harvey, Newton, Wilberforce, Abraham Lincoln and Joseph Smith? The example of the Pilgrim Fathers, who left their native land, for conscience sake, sailing from Plymouth on board the *Mayflower*, in the year of our Lord 1620, for America, in search of freedom, is worthy of emulation.

When we read President Grant's Message to the Forty-fourth Congress, we were forcibly reminded of the man who lost his reason, by continually repeating, *once* one are two, and vainly trying to understand how it could be so. Utah seems to affect the brain of the President more than ever. She is wicked, "cause she's wicked," and that is the only reason assigned. His Excellency has given vent to the cogitations of his mind in the following peculiar language—

"In nearly every annual message that I have had the honor of transmitting to Congress, I have called attention to the anamolous, not to say scandalous, condition of affairs existing in the Territory of Utah, and have asked for definite legislation to correct it. That polygamy should exist in a free, enlightened and Christian country without the power to punish so flagrant a crime against decency and morality seems preposterous. True, there is no law to sustain this unnatural vice; but what is needed is a law to punish it as a crime, and at the same time to fix the status of the innocent children, the offspring of this system, and of the possibly innocent plural wives; but as an institution polygamy should be banished from the land."

We understand that President Grant is a believer in the Bible, if so, we are at a loss to see from what standpoint he views the principle of plural marriage. His recent visit to Utah afforded him ample opportunity of learning facts for himself, touching the operations and effects of the "institution" which he so unqualifiedly condemns. Did he see woman's virtue bartered for gold in Salt Lake City, as it is done in Washington? Did he see thousands of children without the fostering care of a fond father, as he may see elsewhere? Did he see women abandoned by their shameless paramours in vice, and left to despair, and insanity, in consequence, as he may see in every city of the Union, with the exception of the cities of Utah Territory? Did he see idleness, always the attendant of vice, in our cities and settlements? We can safely say that he did not. We can also say that he saw the very opposite. Now we would kindly advise him and Congress to look nearer home, and endeavor to remove those crying evils which prevail to such an alarming extent in the social circle of the nation, for the plague spot of unchastity is spreading over American society like the poison of the deadly upas.

We tender to the Government the advice given by a learned counselor, Gamaliel, in the primitive days of Christianity, when the Apostles were arraigned as criminals, for working miracles, before the high priest, and men were bent on rejecting truth, and destroying the righteous people of God, as they are to-day:—

"Ye men of Israel, (Congress) take heed to yourselves what ye intend to do as touching these men. Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to *fight against God*."

That a Bible believer should call a system "scandalous," "immoral," which has been in times past, the practice of the most righteous men that ever lived, by divine command, and who have been protected in it, by divine law, is indeed, impious, if not to say, blasphemous.

We would remind the President, and solons in Congress assembled, that this presumptuous ambition for special, adverse legislation, for the people of God, have always resulted most disastrously to the wicked legislators. Pharaoh, Nebuchadnezzar, Herod and others are wretched monuments of God's displeasure in this very sin. Have the Mormon women ever sought by petition to Congress, the abatement or extinction of polygamy? Have the children of plural marriages ever asked for legislation to define, or "fix their status?"

No. Then why this uncalled for interference? A wife in Utah realizes her true and honorable position, and children know their parents!

Now we maintain that one man's opinion is as good as another's, if opinion is the rule to go by. In this case however, private judgment is not the criterion. Is the President so infatuated with his own notions, and because of his position imagines that his simple, "say so" is going to become law? What proof does he give us in his message, that polygamy is an evil? He affirms it to be "an unnatural vice" (?) We ask for proof. If he is not prepared to furnish us any, let him be silent. He calls it a "flagrant crime." Is it a crime because he thinks it to be so? Does one man's *imagination* make another man's *actions* criminal? No man has the right to provoke condemnation upon his fellow man without proof of guilt. He may have the power to do so, through his position, but he has not the right. If he does so he is unjust and his conduct criminal in the sight of God and all good men.

Let opponents bring forth their strong reasons. The Bible sustains plural marriage, and nature itself proclaims its consistency. It certainly affords woman an opportunity to fulfill in righteousness the measure of her creation as an honorable wife and a virtuous mother.

It is written that Sarai gave Hagar "to her husband Abraham to be his wife;" and Ishmael was the legitimate issue of the marriage, and the Lord acknowledged him as such. It is also written of Rachel and Leah, that they "did build the house of Israel:"—All in fulfillment of the first great command, "Be fruitful, and multiply, and replenish the earth."

We admire the President's policy in many things, but why he should, when speaking of the citizens of Utah, always confound the good with the evil, and classify virtue with vice we cannot imagine. With us marriage is most emphatically a sacrament, and we accept it as indispensable to full salvation and exaltation in the kingdom of God—believing as St. Paul says—"*Neither* is the MAN without the WOMAN—neither is the woman without the man in the Lord." Special legislation for us in this important matter will be altogether unconstitutional and utterly opposed to the spirit and genius of republicanism, an abomination in the sight of heaven. We trust that wiser men than the President, will be found in the national council, who will fearlessly expose the false position the President has taken, and patriotically and manfully resist all encroachments made on the religious liberty of American citizens in Utah, or any other part of the Federal Union.

We would respectfully suggest to Congress the propriety, nay more, the imperative necessity, of repealing the anti-polygamy bill of '62, and the Poland bill of '74. This would be undoing the evil which it has inflicted upon the Latter-day Saints by the hasty passage of those unconstitutional measures. At present we hold the Government guilty of oppressiveness—of persecuting us for righteousness' sake. We are loyal—we pay our taxes, what can the nation desire more? We have made the wilderness to blossom as the rose, and we want to enjoy the fruits of our own industry. The flood of litigation let in upon us by the unjust acts of Congress, is very painful to withstand—it robs us of our money and of our time. Unprincipled speculators are our judges, and rapacious lawyers our oppressors. We ask for peace, and protection in our just rights.

The Saints in Utah will follow the even tenor of their way—will continue to introduce measures for the well-being of common humanity—promoting the happiness of each other—doing good continually, in holiness preparing the way for the personal reign of Christ on earth. E. H.

MISSION NEWS.

A very interesting meeting was held in the Mechanics' Institution, Lamberhead Green, near Wigan, (Liverpool Conference) on the 20th ult.

The Upholland district, having been well placarded through the energy of Elder Edward Baldwin, announcing "special services," by the Latter-day Saints, in the evening of that day, a very respectable congregation assembled, including many of the Saints in that vicinity.

Meeting opened at 7 p.m. by singing. Prayer by Elder P. Rowbottom.

Elder Wm. B. Barton treated lengthily upon the apostacy of the Christian world; showing it had literally taken place in fulfillment of many prophecies in the New Testament. Also spoke of the restoration of the Gospel by a holy angel, and bore testimony of the organization of the true Church, (as it existed anciently) in this the nineteenth century.

Elder Edward Hanham said, truth had been advocated measurably in all ages. The Christian world professed to have faith in Christ, now if they really believed in Christ, so far they were right, but it required the Gospel in all its completeness to save the sinner and perfect the man of God. The principles of the Gospel existing in broken fragments are not effectual and will not bring to pass the salvation of the human family. It is written there is, "one Lord, one faith, one baptism;" in other words, one everlasting Gospel and one true Church.

Through the predictions of ancient Prophets, we look forward to a reign of universal righteousness. We believe ours to be the great preparatory work to this end. Christ will come and reign a thousand years with his Saints, when a knowledge of the Lord will cover the earth as the waters cover the sea.

Elder Thos. Callister, recently appointed to labor in the Liverpool Conference, has been quite successful in his labors in the Isle of Man, his native country. Bishop Callister, after an absence of thirty-four years, in Nauvoo, and Utah, was very kindly received by relatives and friends. He reports having succeeded in reviving the Saints, baptizing four persons into the Church, and re-organizing a Branch on the Island. Hopes the effort now made, will, by wisely using opportunities presented, be the means of adding more to the Church, and enlightening the public mind on the principles and doctrines advocated by the Saints.

Prest. Carrington, accompanied by sister Carrington and little son Calvin, and Elders E. I. Young and James Sharp, from Liverpool Office, and Elder Wm. B. Barton, Prest. of Liverpool Conference, paid a visit to Birmingham, where they participated with Elders G. L. Farrell, P. Barton and A. D. Young, the Saints, and Elders Maughan, Wheeler, Halliday and Belliston, in social enjoyment on Christmas day. The Saints in Birmingham are generous in their hospitality.

Good meetings were held on Sunday, the 26th, which were addressed by Prest. Carrington, and visiting Elders. The discourses were interesting and profitable to both Saints and friends.

Elders James Mellor, sen., and Joseph H. Parry, Traveling Elders in the Liverpool Conference, went and spent a few days in the Leeds Conference, and were very kindly received by Prest. L. Brown and Elders E. W. Clark and W. W. Taylor; and also by the Saints, whom they found in the enjoyment of the spirit of the Gospel, increasing in faith and good works, and striving very energetically to save

means to gather to Zion.

Placards having been posted announcing meetings to be held in the Latter-day Saints' Meeting Room, Leeds, on Sunday, the 26th ult., to be addressed by Elders Mellor, Clark and Parry; the people convened in the afternoon, when Elders Parry and Mellor occupied the time, speaking on the first principles of the Gospel. In the evening Elders Mellor and Clark spoke on the subject of the gathering —a good influence prevailed. Elders Brown and Taylor held meetings in Bradford.

Elder Edward Hanham spent an agreeable and profitable time with Elders Snelgrove, Goodliffe, and Taylor, and the Saints in Manchester, on the 25th and 26th ult. On Christmas day the Saints enjoyed a very pleasant social party, in which Elder Dewsnup and the brethren and sisters took an active part.

On Sunday a Priesthood meeting was held, over which Elder Miller presided. Good counsels and instructions were imparted by Prest. Snelgrove and Elder Hanham. In the evening an interesting discourse was delivered by the latter to the edification of all present. The Manchester Saints are a kind and happy people.

MINUTES OF A MEETING

HELD IN FARM STREET CHAPEL, BIRMINGHAM, DEC. 26, 1875.

Elders present from Utah:—A. Carrington, President of the European Mission; W. H. Maughan, Prest. of and Elders T. A. Wheeler, V. L. Halliday and J. T. Belliston, Traveling Elders in Birmingham Conference; Elders E. I. Young and James Sharp, from Liverpool Office; W. B. Barton, Prest. of Liverpool Conference; Geo. L. Farrell, Prest. of and A. D. Young, Traveling Elder in Nottingham Conference; and P. Barton, Prest. of Sheffield Conference.

2.30 p.m.

Meeting opened with singing. Prayer by Elder Wheeler. Choir sang, "Let Zion in her beauty rise."

Elder P. Barton said he felt well in meeting with the Saints. The Christian world were now celebrating the birth of the Savior who came into the world to redeem mankind from the effects of the fall of Adam—of original sin, and to lay down a plan of salvation for all men. The Christian world to-day, do not consider it necessary to strictly keep all the commandments of God, if the Saints however, who know his will, do not keep them, they will be chastened. There are many duties devolving upon us as Saints—one of which is prayer—which ought never to be neglected. Exhorted the Saints to have family prayer, as their children will learn by example. The law of Tithing was revealed for the benefit of the Saints, and those who observed it enjoyed great blessings.

Elder Farrell was pleased to bear his testimony to the efficacy of the Gospel. The Lord has revealed true principles for the salvation of men. The Latter-day Saints believe the Gospel in its fulness, as it was anciently taught by Christ and his Apostles. The Elders go forth and they preach the plan of salvation which God has again revealed, and we have no promise of any blessing without obedience to law.

He referred to the restoration of the Gospel by a holy angel in the last days, promising to those who believed and obeyed it, a knowledge for themselves. He exhorted the people to believe in Jesus Christ, to repent of their sins and to be baptized, by immersion, according to the true and ancient pattern by one having authority, that they may receive the gift of the Holy Ghost.

Elder W. B. Barton said that *all* of the principles and ordinances of the Gospel were essentially necessary to salvation, and this fact all men would realize sooner or later. He spoke on the principle of faith, and exhorted the mothers, if their children were sick, to call for the Elders and have

them administered to in the order of the Church—and exercise faith for their recovery. By the faith of the Apostles Peter and John, the lame man at the beautiful gate of the Temple was made to walk. This faith gave Jesus power to control the elements. He exhorted the people to "earnestly contend for the faith which was once delivered unto the Saints."

Choir sang, "Let Judah rejoice." Benediction by Elder Sharp.

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6 p.m.

Meeting opened with singing. Prayer by Elder T. H. Robinson.

Elder A. D. Young said he understood the important position occupied by a person professing to be a public teacher. He solicited an interest in the prayers of the Saints. He had come as a servant of the Lord to bear testimony that the kingdom of heaven is established on the earth. No man could be saved by a false system of religion. Belief alone will not save a man in the kingdom of God.

Jesus commissioned his Apostles to preach the Gospel, in all the world; saying, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Baptism is an ordinance for the remission of sins.

Elder J. Sharp said, the blessings of the Gospel as they were enjoyed anciently by the Saints, are again within the reach of all true believers. It was a great error for professing Christians to teach that the spiritual gifts were only for the establishment of Christianity, and that they are no longer needed. A man can not know the things of God, but by the spirit of God. He bore testimony to the restoration of the Gospel; knew the work in which he was engaged to be true.

Prest. Carrington spoke upon freedom in the Gospel, and the kingdom of God.

Choir sang, "Lo, a temple long expected," &c.

Bishop Maughan closed by prayer.

T. H. Robinson, Clerk.

UTAH NEWS.

In No Hurry to Go.—The Mormons may sing of going to Mount Ephraim to make a dwelling place, but in actual fact they are tolerably well satisfied with the Wasatch range. Nor do the Latter-day Saints act like a people who regard Utah as a temporary abiding place. We all know they are marrying and giving in marriage at a rate not viewed with favor by the general body of the people of the United States. They are building narrow guage railroads, constructing irrigating ditches, and engaging in every other pursuit of life with as much an eye to the future as the citizens of any new Territory within our borders. The Mormons may talk about emigrating, but at present they evidence no signs of preparing for a pilgrimage.—San Francisco *Bulletin*.

While Brigham Young, through his missionaries, continues to wage war upon the wicked of the world and invites the penitent to flee to Zion, and the world continues to battle upon his polygamous practices, his industrious, energetic, and frugal followers pursue the even tenor of their way, and from the desert which they have redeemed extract not only food for themselves but even for the obstinate Gentiles, whose "Babylonish customs" are their abomination. That wonderful Mormon concern whose motto, surmounted by the All-Seeing eye is "Holiness to the Lord," and whose unwieldy designation, "Zion's Co-operative mercantile institution," the irreverent Gentile abbreviates into "the co-op," is about reaching one of its long arms out to this state to gather in the coin of the realm in exchange for potatoes. That the farmers of Utah can hope to compete with the potato raisers of this State when the rates of freight are taken into consideration, would seem absurd were it not for the fact that the "co-op" is the parent of an innumerable number of little "co-ops" scattered all through the Territory, and that the whole is connected and

blended with the Church government in such a manner as to give the main institution peculiar facilities for gathering cheaply the products of Utah soil. This is said to be the first speculation—if the Gentile term can be applied to this venture of the inhabitants of Zion—undertaken in this particular commodity, and it is a bold one. Over 2,000 sacks have already reached this city, and a hundred more, 60 of which are on the way, are coming. The potatoes are known as the Neshannock, and it is, of course, claimed that they possess some particular excellence which those of California growth lack.—San Francisco *Chronicle*.

THE FUTURE OF OGDEN.—The following extract from an article appearing in a late number of that excellent paper, the Real Estate and Mining Gazette, published at Salt Lake City, expresses a view of the present and future of Ogden from the standpoint of the editor, and we may add, a great many other persons in the United States. When the extremely hard times under which the country is suffering pass away, and general prosperity prevails, we expect to see the predictions of her friends realized in the rapid upbuilding of a large and prosperous city at Ogden :—

"Ogden is now a thriving town of a legitimate growth, and contains a population of about 5,000 inhabitants. The mountains in the vicinity abound in minerals, and work is being prosecuted on several mines with success. A Milwaukee company have projected and nearly completed a merchant iron mill. The walls are nearly up, the machinery in place, and things around the premises look as if with a little more expenditure, the works could be put in operation and the problem as to whether it would pay solved satisfactorily; but for some unforeseen reason, work has been suspended, and, what has already been done, is allowed to go to decay and ruin. A Union depot is soon expected to be erected, and numerous castles in the air are being raised by the Ogdenites in expectation of it. Quite a number of improvements are being made, and several substantial brick stores have been built this season, and others are in process of construction."—*Ogden Junction*.

From the *Salt Lake Herald*:—

BOX ELDER COUNTY.—A young gentleman down from Box Elder County says that the farmers in that section have reaped bounteous harvests this fall, and are thoroughly satisfied with the results of their summer's labor. Sickness has been in several families in Brigham City and the immediate neighborhood, in the form of diptheria, sore throat, pneumonia and kindred affections, carrying a few to premature graves and prostrating quite a number, so that out-door business, the principal resort of the people of that county, has been somewhat interfered with for the time being. During the summer and fall months, work in the garden and on the farm have been strictly followed up, and, with copious showers at right intervals during the heated term, has been rewarded with heavy heads of wheat, golden ears of corn and abundance of other grain, for which the people generally throughout the country are in good spirits.—Dec. 4, 1875.

ON THE DEEP.—The Utah missionaries bound for Australia, who sailed from San Francisco on November 10th, in the *Colima*, arrived at Honolulu, Hawaiian Islands, on the 18th ult. They had a pleasant voyage, were all enjoying good health, and were in excellent spirits. In private letters to parties in this city, they speak very highly of the officers of the *Colima*, who have been untiring in their efforts to make the time of the Elders pass pleasantly. The ship would remain at Honolulu one day, and then proceed on its journey to Sidney, where it has probably arrived.—Dec. 11, 1875.

The most foolish of all vanity is that of expensive dress, diamonds, jewels and magnificent furniture.

FOREIGN TRADE OF THE UNITED KINGDOM.—The merchandise imported into the United Kingdom in the first half of the year 1875 was of the declared value of £187,704,883, which was less by £2,478,259 than in the corresponding half of the preceding year. The imports from British Possessions, amounting to £44,676,452, show an increase of £2,184,186; but the imports from foreign countries, amounting to £140,028,431, show a decrease of £4,662,445. The exports from the United Kingdom of British and Irish produce and manufactures in the half year were of the declared value of £109,843,350, being less by £7,987,864, than in the corresponding half of the preceding year. As in the imports, so in these exports, the trade with British Possessions shows an increase—our exports thither amounting to £35,272,502, or £808,168 more than in the corresponding half of 1874; but our exports to foreign countries, amounting to £74,570,848, show a decrease of £8,796,032. This decrease in our exports to foreign countries extends to our trade with almost every nation in the Custom-house list. It is greatest in our trade with the United States, our exports thither of our own products falling from £14,035,356 in the first half of 1874, to £12,103,885 in the first half of 1875, omitting merchandise in transit to other destinations. But our imports from the United States fell still more largely—viz., from £43,346,073 to £39,277,212.

EXPENDITURE IN POOR RELIEF.—The returns for the half-year ending at Lady-day, 1875, show that the expenditure for in-maintenance and out-door relief of paupers in England and Wales was £2,225,758—namely, £789,775 in-maintenance, and £1,435,983 outdoor relief. The total is 5.8 per cent. less than in the half-year ending at Lady-day, 1874. The decrease is as much as 10.6 per cent. in the eastern division, and 8.6 per cent. in the metropolis, and is generally greater in the southern than in the northern part of the kingdom. In the Welsh division (Wales and Monmouthshire) there is an increase of 1·2 per cent., stated to have "arisen in consequence of the state of the coal and iron trades in South Wales and vicinity." The detailed accounts show that there was a decrease of expenditure both in North and South Wales, and that the increase was in Monmouthshire. The average price of wheat in the half-year was 43s. 6d., being as much as 18s. 2d. less than in the corresponding period of the preceding twelvemonth; and the price of bread and flour also declined. The prices of meat and potatoes, too, showed a decrease. The bulk of the relief allowed to out-door paupers was nearly £6 in money to £1 in kind; in Yorkshire, £107,430 in money, and only £4,038 in kind; and in the four most northern counties, £66,086 in money, and only £1,633 in kind; but, on the other hand, in the eastern counties (Norfolk, &c.,) £85,272 in money, and £35,362 in kind.

MODERN LONGEVITY.—Flourens, the celebrated physiologist, and others, have expressed the opinion that, constituted as man is, his tenure of life in this world is more than a hundred years. Although Flourens himself did not live much beyond three score years and ten, it would seem he had some grounds to justify such an assertion, from the number of centenarians we hear of on all sides. We are not prepared to say that human longevity has been really increased; but one thing is certain, that, within the last fifty years at least, the average duration of human life has been considerably on the increase; for, according to a statistical report recently published, the mean average in France, which in 1817 was thirty-one years and three months, has attained the respectable standard of thirty-nine years and eight months for every individual inhabitant. Indeed, for the last five or six centuries the average duration of human life has been slowly but steadily increasing; and this may be attributed to a combination of circumstances: 1. The intelligent extension and application of the principles of the healing art, including vaccination. 2. The general extension of wealth and comfort. 3. A better understanding of the principles and advantages of public and private hygiene. 4. The dissemination of elementary instruction.